Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."

VOLUME XLIV. CHICAGO, NOVEMBER 9, 1899. NUMBER 11.

CONTENTS.

EDITORIAL— PAGE
Notes 607
The Month of Conferences 608
Anthropological Notes—
FREDERICK STARR 609

GOOD POETRY—
My Springs—SIDNEY LANIER 610
The Heroic Age—
Richard Watson Gilder 610

THE PULPIT—
Religion in Terms of Sociology—
JENKIN LLOYD JONES 611

THE SUNDAY-SCHOOL—
III.—The Wisdom of Sirach, or Ecclesiasticus—E. H. W 614

THE STUDY TABLE—
Recent Helps to Bible Study 615
The Literary Digest 616

THE HOME—
Helps to High Living 617
Seeds to Plant 617
Our Glory Bush 617
The Heart of the Woods—
Margaret E. Sangster 617
Nothing Easy 617

THE FIELD—
Illinois 618
Union of Liberal Sunday-Schools 618
Books Received 618
Chicago 618
Municipal Art 618

HOUGHTON, MIFFLIN & CO.'S

New Books . . . HISTORY AND BIOGRAPHY.

THE DUTCH AND QUAKER COLONIES IN AMERICA.

By John Fiske. With 8 Maps. Two vols. crown 8vo, gilt top, $4.00.

This important work traces the causes which led to the colonizing of New York by the Dutch, and Pennsylvania by the Quakers; and describes the small beginnings, the formidable obstacles, the tenacious purpose of these colonies, and their gradual growth to great power. The story is told with the remarkable clearness and charm which make Mr. Fiske's volumes of American history as delightful as they are important.

LETTERS AND RECOLLECTIONS OF JOHN MURRAY FORBES.

Edited by his daughter, Sarah F. Hughes. With portraits. 2 vols. 8vo, gilt top, $5.00.

Several features combine to render this work one of uncommon interest. Mr. Forbes was a man of remarkable force and quality of character, a leader among business men, a prince among public benefactors, a citizen of the finest public spirit, an efficient supporter of the best in society and the nation. His personal relations included nearly all the leading Americans of his time, and his autobiography, supplemented by many letters and by the admirable editorial skill of his daughter, makes a work of remarkable importance and interest.

HORACE BUSHNELL.

By Theodore T. Munger, D. D., author of "The Freedom of Faith," etc. With two portraits. 12mo, $2.00.

Dr. Bushnell was for years one of the most notable figures in the American pulpit, illustrious for strength of mind, beauty of character, and intrepid devotion to truth. Dr. Munger is peculiarly fitted to interpret him to this generation and to build an enduring memorial to him.

CONTEMPORARIES.

By Thomas Wentworth Higginson, author of "Cheerful Yesterdays," etc. 12mo, $2.00.

The subjects treated in this delightful volume are: Emerson, Alcott, Theodore Parker, Whittier, Whitman, Lanier, "H. H.," John Holmes, Garrison, Phillips, Sumner, Dr. S. G. Howe, etc.

LIFE OF CHARLES HENRY DAVIS.

Rear Admiral, 1807-1877. By his son, Captain Charles H. Davis, U. S. N. With a photogravure portrait. 8vo, gilt top, $3.00.

Admiral Davis was one of the most noteworthy of the men who have held high rank in the American Navy. He was a conspicuous figure in the War for the Union, and was for years superintendent of the Naval Observatory. His son not only tells fitly the highly honorable and interesting story of Admiral Davis' career, but gives an insight into the superb system of discipline and training which has won for the navy its proud history through the great admirals of the past, and under Dewey and his worthy compeers in the navy to-day.

LETTERS AND PASSAGES FROM LETTERS OF RALPH WALDO EMERSON.

"To a Friend, 1835-1853." Edited by Charles Eliot Norton. 16mo, $1.00.

A small book, but of great value for the high charm of Emerson's letters to a friend not known to us.

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.

Unity Publishing Company, 3939 Langley Avenue, Chicago.

ONLY $2.75

SEND NO MONEY. Cut this ad. out, and send to us, state your weight and height, also number of inches around body at bust and neck, and we will send this **BEAUTIFUL FUR TRIMMED BEAVER CLOTH CAPE** to you by express, C.O.D., subject to examination. You can examine and try it on at your nearest express office and if found perfectly satisfactory, exactly as represented and the most wonderful value you ever saw or heard of, pay the express agent our special offer price $2.75, and express charges. Express charges will average 40 to 60 cents for each 1,000 miles. **THIS CAPE IS LATEST STYLE FOR FALL and WINTER,** made from an extra fine and heavy all wool black or blue genuine Rariton Beaver cloth, 27 inches long, very full sweep, 13-inch upper cape, extra full. Upper cape and large storm collar, beautifully trimmed with black Baltic seal fur; upper cape trimmed with three rows and collar with two rows of fine mohair braid; cloth button ornaments. This cape is fine tailor made throughout and equal to capes that sell at more than double the price. Write for free Cloak Catalogue.

SEARS, ROEBUCK & CO., CHICAGO

(Sears, Roebuck & Co. are thoroughly reliable)

A Choice Little Volume which helps us to be thankful and see Our Father's hand in every experience in life.

KINDLY LIGHT
IN
PRAYER AND PRAISE

By PASTOR QUIET

49 Pages, in Artistic Cloth Binding, price 60 cents—3 cents postage.

A book to put in your pocket when you go to the woods or for the quiet hour by the fireside. Not to be read through at one sitting, but one meditation at a time, and then let the musical thought of that particular song sing itself over and over in your mind until you know it by heart.

You cannot do this without giving praise, nor can you follow the prose portions of the meditations without a conscious uplift of mind and heart.

The book is just what its title indicates, and is an exceedingly attractive gift book.

Sent postpaid on receipt of price by

UNITY PUBLISHING CO.,
3939 Langley Ave., Chicago, Ill.

Pettijohn's Breakfast Food
THE WHOLE OF THE WHEAT

Nurses Recommend It.

The happiness which springs from perfect health is alone ample reason why you should eat little meat in summer, and **Pettijohn's Breakfast Food,** which contains all of the elements of nutrition, affords an easy, perfectly satisfactory and delicious substitute for meat. All of the wheat but the overcoat. At all Grocers, in 2-lb. Packages

Publications of Jenkin Lloyd Jones.

Applied Religion.
- I. A New Help for the Drunkard..... $0.10
- II. Tobacco, the Second Intoxicant.... .10
- III. No Sex in Crime (out of print)..... .10
- IV. Not Institutions but Homes..... .10

The Religions of the World. (First series). 10 cts. each.
- I. Moses, the Hebrew Law Giver....
- II. Zoroaster, the Prophet of Industry
- III. Confucius, the Prophet of Politics
- IV. Buddha, the Light of Asia.....
- V. Socrates, the Prophet of reason..
- VI. Jesus, the Founder of Christianity
- VII. Mohammed, the Prophet of Arabia

Great Hope for Great Souls (out of print). $0.10
The Cause of the Toiler..... .10
The Intellectual Life..... .10
The Dual Mystery { What is Materialism? What is Spirituality? } .10
The Am. Cong. of Lib. Rel. Soc..... .05
Report of Proceedings of the First Am. Cong. of Lib. Rel. Soc..... .25

The Faith that Makes Faithful, by W. C. GANNETT and JENKIN LLOYD JONES.
- Flexible Morocco, full gilt, in box..... $2.00
- White Vellum, " " " 1.50
- Silk Cloth..... 1.00

A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by JENKIN LLOYD JONES. Cloth.. 1.25
Practical Piety..... Paper $0.10. Cloth.... .30
Ten Great Novels..... .10
The Women's Uprising. A study of the International Congress of Women..... .10
The Selfishness of Grief..... .05
Death as a Friend (new edition)..... .05
The Word of the Spirit. To the Nation, City, Church, Home, Individual..... .50
A Preacher's Vocation..... .05
The Education of the Soul..... .05
The Divinity of Fatherhood..... .10
The Monroe Doctrine Enlarged..... .10

Sent Postpaid on Receipt of Price by

UNITY PUBLISHING CO. - - 3939 Langley Ave., Chicago.

GIFT BOOKLETS.

Culture without College.

House Beautiful.
Each by W. C. GANNETT, and daintily bound in white or tinted paper..... 15c.

A Year of Miracle. By W. C. GANNETT. Limp, 50c.; cloth, gilt..... $1.00.

The Cause of the Toiler..... 10c.

The Word of the Spirit. To the Nation, City, Church, Home, Individual..... 50c. By JENKIN LLOYD JONES, and in white paper covers.

The Faith that Makes Faithful. By W. C. GANNETT and JENKIN LLOYD JONES. Paper white..... 50c

Borrowings. Poems and Selections from Great Authors..... 75c.

More Borrowings..... 75c.

For Thought and for Remembrance. Dainty gift booklet of poems and selections..... 25c.

The Beauty of Kindness. By JAMES VIAL BLAKE..... 10c

Sent post-paid on receipt of price by

UNITY PUBLISHING CO.,
3939 Langley Ave., CHICAGO.

UNITY

VOLUME XLIV. THURSDAY, NOVEMBER 9, 1899. NUMBER 11.

Edward W. Bok, the successful editor of the "Ladies' Home Journal," and who came to this country as a poor Holland boy, is another successful man who has written a book on "How to Succeed." This book doubtless has its uses, but who will write the book on this subject from the standpoint of the Dutch boy who came to this country and did not rise to eminence and wealth? The stories of successful failures are not written often enough.

We are in receipt of a very desirable offer from "one of the very best puzzle editors in the country" to conduct a weekly "Puzzle Department" in UNITY. This "corner for rebusses, charades and puzzles" is said to be an indispensable element in a religious paper, a valuable "getter of subscriptions." We have not accepted the above offer and propose to try a while longer to put our puzzles into the editorial columns. Here we will try to keep on hand an adequate supply of unsolved problems and hard nuts to crack for the diversion of our readers. Meanwhile we have a large supply of jokes, quidities and conundrums always on hand in our exchange pile. If any of our readers have a "long-felt want" in this direction we might supply such by a judicious use of the scissors.

The National Anti-Polygamy League, with headquarters in the New York Journal building, New York City (Grace J. Cutler, secretary), has in preparation a monster petition to Congress against the avowed polygamist, Brigham H. Roberts, requesting the passage of constitutional amendment forever prohibiting a polygamist from holding public office. Our sympathies are with the petitioners, but we wish the question might be stripped of its personalities and settled on its fundamental merits. If polygamy is a menace to "the sancity of the home and the purity of American womanhood," as we believe it to be, it should be as reprehensible outside of Congress as it is in, and be made a crime against the state, whether the guilty party be elected to Congress or not. If any considerable number of polygamists are permitted in Utah to exercise the right of suffrage and to enjoy the amenities of law-abiding citizens, perhaps they have a right to representation in Congress. Let the fight be against polygamy, not against Mr. Roberts. Let the home be protected and Congress will take care of itself.

"How would you spend a million dollars for the public good?" was the topic under discussion at one of the recent meetings of the Twilight Club of New York City. A library director thought of "a great library, only it would need twelve millions;" the editor of "Recreation" thought of "a great zoölogical garden;" one would use it "to give employment to industrious men and women for public benefit;" another "would cultivate the love and appreciation of natural objects;" still another would spend it "in teaching people how to live simply." It occurred to one man that the first consideration would be to "earn the million honorably." Another "would spend some money in protecting the fur-bearing animals in Alaska." "Better homes for the poor as an antidote for the saloons" was suggested. One man would "give the money to his wife," another would contribute it "to the support of needy railroads, steamships and hotels by traveling and paying his way." The wisest suggestion, perhaps, came from the last speaker; he would "use it in establishing a school to teach millionaires how not to spend their money, as well as how to spend it." May the day not be distant when the humor of the Twilight Club will become the prayerful quest of the sober citizens that are burdened with the responsibility of wealth.

The Chicago Bureau of Associated Charities tries to reinforce its financial strength with a ballad concert, to be given at Central Music Hall, Saturday night of this week, by the London Glee Singers. The names of some twenty ladies appear as patronesses of the venture. These ladies represent not only the most prominent women in the city, but many of them are wives of multi-millionaires. The work of the Associated Charities deserves all commendation. The concert will doubtless be excellent, and the ladies enjoy, as they deserve, the confidence and respect of the community. But this combination is a sad one. It is a conspicuous illustration of the way the thing ought not to be done. The work of the Associated Charities is of direct economic value to the capitalists of Chicago. It is as legitimate a protection of their property and as thrifty an investment for themselves as life insurance or water tax, and deserves and should receive as direct support on the part of these monied men of Chicago. For once these ladies have put their names in the wrong place, if the business men of Chicago, those who handle its capital, are so obtuse to their obligations and privileges in this direction, let these ladies organize for a campaign of education and teach these men their duties in the case. A Bureau of Associated Charities sustained in this un-ethical, indirect and spiritless fashion, is shorn of a large part of its power and stands self-convictel before the public. The writer of this note confesses all this with the humiliation of a director. The Bureau of Associated Charities has neglected its work along the boulevards and the alleys of the city. These dependent men who throw upon the women of the city the burdens that belong to themselves need to be saved from this kind of mendicancy. They have been pauperized by too much out-of-door relief. What can we do to make our millionaires self-supporting?

The "Clergyman's Reduced Rate Permit" is a question of endless perplexity to railroad managements and a delicate question of ethics to the recipient thereof. From the railroad standpoint it has been a humiliating revelation of the weakness of the clergyman and the low financial standards that obtain among too many ministers. It has been a fruitful source of temptation to certain ministers to misuse the privileges granted, and, of course, a great field for fraudulent assumptions on the part of knaves who in no sense belong to the clergy. A few years ago the passenger associations centering in Chicago took the matter out of the hands of local roads, and for a registration fee of fifty cents issued a joint annual certificate, respected by all the lines in the associations. But this does not seem to work well. Unscrupulous persons have reproduced the card by photographic process and the statistics involved in the transactions have been hard to gather. This year the Central Passenger Association of Chicago, of which F. C. Donald is commissioner, with office in the Monadnock building, proposes to issue, upon receipt of a registration fee of one dollar, a book of one hundred certificates, one of which is to be detached for each ticket purchased. This association makes further provision for certificates of limited periods and proposes to help clergymen in their travels beyond the limits of its own territory, which includes most of the northwestern states east of the Mississippi. We are glad to extend this information for the benefit of our many clerical readers, but more than that for the opportunity it gives of raising once more the question of the ethics of clergymen's permits. Each minister must settle this question for himself. The present writer conscientiously accepts the privileges, not for ecclesiastical reasons, but as a wholesale dealer in rides is entitled to the legitimate discounts of trade. Every minister is a promoter of railroad travel, a co-operator with railroads in the development of those interests which make railroading profitable. The reduced rates prove to be a good investment to the railroads, not as bribes or a "sop to Cerberus," but as an inducement to travel and as an advancement of that civilization which rests upon travel. Speaking for the present writer only, the minister can avail himself of these rates, not as a favor, but as that for which he returns an adequate quid pro quo. The minister who, on account of his "Permit," will forebear to exercise his full judgment or speak his full word of condemnation, when condemnation is called for, is guilty before God and man of having received a bribe, and the railroad that will presume to exact silence or demand moral support for immoral acts on account of "favors granted," should be exposed and prosecuted for its attempt at bribery. From this position we still are able to say and believe that in this matter of co-operation with the clergy of the land, the passenger agents of the railroads act in good faith; they have only recognized their co-workers and their concessions are to be interpreted as a desire for not only mutual benefit but for mutual usefulness. The impartiality of these passenger agents in extending their co-operation to representatives of all creeds, nationalities, parties and social station, is strong presumptive evidence of their good faith and good morals as well as good business wisdom.

The Month of Conferences.

How full our exchanges are of reports of religious conferences, international, national, state and local. Hard on the heels of the triennial conclave of the Congregationalists in Boston came the Episcopal Congress in St. Paul, the Presbyterian Association at Minneapolis, the Universalist Association in Boston, the Unitarian Conference in Washington and the series of gatherings of lesser note by the Unitarians of the states of Iowa, Illinois, Wisconsin and Michigan. In the first three mentioned, Congregationalist, Episcopal and Presbyterian, the new light was clearly making new life. In all these cases the fresh view of the Bible, and particularly the new application of old doctrines to the new problems of to-day, the attempt to religionize the state as well as the individual, to make ethical the industrial world as well as the personal habits of men and women, was most apparent.

The gatherings of the Unitarians and Universalists will appeal with special interest to many of our readers. The meeting at Washington, as was to be expected, was noble in thought, respectable in representation and dignified in manner. The Unitarians came together with no hot question in hand. Apparently their chief task was to justify their own existence, not chiefly to the world, which is slowly learning to give to them a generous place, but to themselves. This may seem like an ominous sign of an anæmic condition. The organization endowed with a good stock of red blood, pulsing with vitality, precipitates itself into its tasks. The higher inspirations are always unconscious ones. If the Unitarians fail to find the inspirations of work in the tasks at hand it is not because they are so much ahead of the times in their thought as behind the times in their application of the same. It is because other organizations are doing their own work better than they do it themselves.

The Universalists seem to have had the greater meeting. Indeed, in the flush of their present enthusiasm, there seems to be a unanimous opinion among themselves that this was the greatest meeting they ever held. At this distance the most significant thing in the meeting would seem to be the almost unanimous joy felt over their release from a little bit of a creed which they have been valiantly defending for a hundred years, the substitute giving satisfaction, not so much in the truth it states, as in the liberty it guarantees. Another thing is to be noticed: The greatest session of the great meeting was that given to the fraternity of the sects, when those outside the fold were called upon to give fraternal expression to the life in common. Even the missionary voice, the words from and for the West, as spoken by Mr. Johannot of Oak Park and Mrs. Florence Kollock Crooker of Ann Arbor, was not for a more aggressive propaganda of doctrine or new and rash ventures to further divide the energies of the distracted communities of the West by the planting of one more feeble move-

ment to starve and to be starved, but rather for the better tilling of fields already occupied, the bringing of existing churches down to date and the finding of men who are able to discover the needs of the community and to apply themselves to the task of meeting such needs.

So far as we can judge from the reports at hand, the local Unitarian conferences of the West would indicate on the part of the minister something of an attempt to revive the denominational spirit, an endeavor to emphasize those points wherein they differ from the rest of the world and to foster a propaganda in the interest of the same.

But this seems to be more and more the message of the preachers in all denominations, and less and less the desire of the people; indeed, the very absence of ecclesiasticism in the Unitarian movement would seem to bring about an emphasis of the clerical element here. The Universalists doubled their lay representation in the councils of the national body. The great orthodox organizations are bringing their laymen to the front. The Unitarian local conferences seem to be falling more and more into the hands of its ministers, the lay element in the executive department unconsciously and unintentionally falling out. In Iowa, by far the most effective and executive Unitarian field in the West, five out of seven officers elected at the last meeting are ministers. The executive officers of Illinois are ministers and the acting president of Wisconsin was a minister. All this is in striking contrast to the situation twenty years ago.

Altogether the general lesson gathered from all these conferences is that the antagonisms of sects are fading, dividing lines are being blurred. There is little avail in the call of one denomination to another to live up to their theological pretensions or what is really meant—live back to their creeds. The great complaint at the Universalist convention seemed to be that the orthodox people were not as bad as they ought to be, nor as irrational as their creeds require them to be. But our Universalist brethren must have patience with them. They must remember that they themselves have but tardily freed themselves from their little creedlet, which has been misrepresenting the thoughts of many of them for a long time. We must all remember that creeds grow with the thoughts of men and that it is not for one to judge of the intellectual integrities of another, but it is for each to apply himself to his highest tasks, which always turn out to be the tasks of all.

We are glad the Liberal Congress of Religion stepped aside to let the denominations have the floor for October. Their common message will be more distinctly heard and their individual notes will blend more harmoniously in the distance of next April when the Congress meets in Boston.

Prophet and Poet, well understood, have much kindred of meaning. Fundamentally, indeed, they are still the same; in this most important respect especially, that they have penetrated both of them into the sacred mystery of the universe; what Goethe calls "the open secret." "Which is the great secret?" asks one. "The open secret"—open to all, seen by almost none.—*Carlyle.*

Anthropological Notes.

New York Archæology: A growing interest in American archæology is evident. The state of New York has lately given substantial encouragements to local study. Considerable collections have been gathered and are now displayed in the state museum. This work and progress are largely due to the Honorary Curator of the collection, A. G. Richmond of Canajoharie. Mr. Richmond is well known as an enthusiastic collector. In the development of the State Collection his services have been given without compensation. Besides beginning a collection, which must ultimately be of the highest importance, the state has undertaken the work of publication of archæological data. Rev. William M. Beauchamp has been engaged to prepare a series of Bulletins regarding the archæological relics and monuments of the state. Mr. Beauchamp has not only been a collector of relics; he is a diligent student of the old "Relations" and official documents and a critical field worker. He has spent years in the identification of the sites of historic Iroquois towns, in locating prehistoric towns and in tracing the old Indian trails. The three Bulletins so far published by the State Museum are handsome octavo pamphlets, averaging more than eighty pages and thirty full-page lithograph plates. They deal, each, with one of the following subjects—Aboriginal Chipped Stone Implements, Polished Stone Articles, and Earthenware. Other Bulletins will be published, dealing with other classes of relics. It is also proposed to publish an archæological map of the state. All of this is of the highest importance.

The Bulletins already printed contain much interesting material. Dr. Beauchamp distinguishes the older non-Iroquoisan objects, the prehistoric Iroquoisan objects, and the objects from historic Iroquoisan sites. This distinction promises, at last, a foundation for scientific archæology in North America, a treatment with reference to time divisions. If such a treatment can be pursued in New York, the results there obtained and the methods there learned and practiced can be extended to the neighboring states. Of high interest is Dr. Beauchamp's suggestion regarding Eskimo types. He has before broached the subject, but has never so fully developed it elsewhere. Archæological evidence renders it possible to assume that formerly bands of Eskimo wandered as far south as this state. Much of the material presented by Dr. Beauchamp is new or has never been adequately presented. The curious earthenware types, particularly those decorated with human figures and faces—the pipes of stone and earthenware, the Eskimo slate knives, and some of the rarer forms of amulets and gorgets will interest all archæologists.

The Bulletins are well printed and the illustrations are numerous and of fair grade. It is a pity that the figures are so crowded on the plates and that they are not consecutively numbered. It is also a pity that their author is not more systematic. Objects, almost identical, will be described pages apart and will be separated in illustration. Nor are we told, in most cases, where the specimens described are now located (a matter of consequence to real students). The author's references to literature are usually untraceable. These are all true faults, deserving criticism, but we can forgive much on account of the great value of the work done. All students will wait, with anxious interest, the appearance of the following Bulletins and the maps.

Ohio Archæology: Several years since, Mr Warren K. Moorehead, who has done so much field-work in Ohio, interested the State University and the Ohio Archæological and Historical Society in a definite plan of complete and thorough archæological work in the state. The Museum collections were located at

the University, aid was secured for field work, and class and laboratory instruction were offered. The results of this interest have been in part printed in the Ohio Archæological and Historical Quarterly. Mr. Moorehead was compelled to give up the direction of the work by failing health, but it has been continued and is now directed by Mr. W. C. Mills, the Curator of the Society. The field work during the past season has been most successful. Of special interest is the exploration of certain village sites, quite comparable with that at Madisonville, Ohio, the study of which years ago caused much excitement and yielded interesting results. Two parts of the work planned are of special importance. A complete list is to be formed of all mounds, forts, embankments, quarries, village sites, etc., etc., in the state; a map is then to be prepared upon which all this data shall be presented. Such a map, carefully made, will throw light on many questions which are now quite dark. It is to be hoped that this work may be energetically pushed. It deserves hearty encouragement and liberal support from the state.

The Indiana Academy of Science: Not at all an "anthropological note," but in place here as showing state interest in scientific work, is a brief mention of the Indiana Academy of Science. Some months ago we described one of its summer outings. The regular annual meeting is held always at Indianapolis and in the winter. The Academy includes almost all the scientific workers in the state, and these two meetings bring them pleasantly together for friendly greeting, social intercourse and professional exchange of views. At the winter meeting papers of permanent value are read. Since 1894 the "Proceedings of the Academy" have been printed at the expense of the state. The volume for 1898 is just at hand. It is an octavo of two hundred and ninety-five closely printed pages. Besides the legislative acts relative to its work, the constitution, by-laws, list of members, formal report of the meetings, etc., always found in such "proceedings," we have the full text of the papers read at the Annual Meeting. They form much the larger part of the volume. Eighty-nine papers were announced on the program, most of which were read. Fourteen of these were of a general nature, twenty-three dealt with Mathematics and Physics, three were Chemical, seventeen Botanical, nineteen Zoölogical and thirteen Geological. We may not here review these papers. We may, however, emphasize two points. Under the Academy a Biological Survey of the state has been developed, which is doing good work. Many of the papers read were of serious practical importance—thus "The Trouble with Indiana Roads" and "Reforestation Possibilities in Indiana" are of direct public utility. The "Proceedings" for 1898 evidence abundant vitality in the Academy and promises future prosperity.

FREDERICK STARR.

Good Poetry.

My Springs.

In the heart of the Hills of Life, I know
Two springs that with unbroken flow
Forever pour their lucent streams
Into my soul's far Lake of Dreams.

Not larger than two eyes they lie
Beneath the many changing sky,
And mirror all of life and time,
—Serene and dainty pantomime.

Shot through with lights of stars and dawns,
And shadowed sweet by ferns and fawns,
—Thus heaven and earth together vie
Their shining depths to sanctify.

Always when the large Form of Love
Is hid by storms that rage above,
I gaze in my two springs and see
Love in his very verity.

Always when Faith with stifling stress
Of grief hath died in bitterness,
I gaze in my two springs and see
A Faith that smiles immortally.

Always when Charity and Hope,
In darkness bounden, feebly grope,
I gaze in my two springs and see
A light that sets my captives free.

Always when Art on perverse wing
Flies where I cannot hear him sing,
I gaze in my two springs and see
A charm that brings him back to me.

When Labor faints, and Glory fails,
And coy Reward in sighs exhales,
I gaze in my two springs and see
Attainment full and heavenly.

O Love, O wife, thine eyes are they,
—My springs from out whose shining gray
Issue the sweet celestial streams
That feed my life's bright Lake of Dreams.

Oval and large and passion-pure,
And gray and wise and honor-sure;
Soft as a dying violet-breath,
Yet calmly unafraid of death;

Thronged, like two dove-cotes of gray doves,
With wife's and mother's and poor-folks' loves,
And home-loves and high glory-loves,
And science-loves and story loves,

And loves for all that God and man
In art and nature make or plan,
And lady-loves for spidery lace
And 'broideries and supple grace.

And diamonds and the whole sweet round
Of littles that large life compound,
And love for God and God's bare truth,
And loves for Magdalen and Ruth,

Dear eyes, dear eyes and rare complete—
Being heavenly-sweet and earthly-sweet,
—I marvel that God made you mine,
For when He frowns, 'tis then ye shine.

—*Sidney Lanier.*

The Heroic Age.

He speaks not well who doth his time deplore,
Naming it new and little and obscure,
Ignoble and unfit for lofty deeds.
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great,
Who made old days immortal. So shall men,
Gazing long back to this far-looming hour,
Say: "Then the time when men were truly men:
Though wars grew less, their spirits met the test
Of new conditions; conquering civic wrong;
Saving the state anew by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their sons':
Defying leagued fraud with single truth;
Not fearing loss; and daring to be pure.
When error through the land raged like a pest,
They calmed the madness caught from mind to mind
By wisdom drawn from old, and counsel sane;
And as the martyrs of the ancient world
Gave Death for man, so nobly gave they life:
Those the great days, and that the heroic age.

—*Richard Watson Gilder.*

In the forthcoming book from the Small, Maynard & Co. house, entitled "Things as They Are," there will be series of articles dealing with "the roots of social wrong and the principles of social right," by Mr. Hall. The book will be introduced by Prof. Herron. Charles Waldstein Slade, Professor of Fine Arts at Cambridge University, will discuss similar problems in a book entitled, "The Surface of Things," soon to be issued by this house.

The Pulpit.

Religion in Terms of Sociology.

A Sermon by Jenkin Lloyd Jones, Preached in All Souls Church, Chicago, October 29, and Before the Wisconsin Conference of Unitarian and Other Independent Societies, November 2, 1899.

"In His Steps" is the title of the most successful American book of the year. Since last April, the date of its appearance, its circulation has reached, it is said, nearly a million and a half copies, the circulation in England following hard after the American reading. This phenomenal success is more surprising when it is known that this book has come from no municipal center of art, letters or religion, but has come literally out of a remote Nazareth, the town of Topeka, Kan., and was written by one who was at the time of writing, and still is, comparatively an obscure, modest and diligent pastor of a Congregationalist church; that it was written first for home uses, the twelve chapters being read on successive Sunday nights in his own pulpit and for his own congregation, and subsequently appeared as a serial in the "Advance," the organ of Congregationalism, published in this city.

A reading of the book does not throw any additional light on the question of whence its great circulation. Here is certainly no evidence of genius, no special learning, but little literary skill and absolutely nothing new. It seems to be but a commonplace statement of the commonplace conviction and pretension of the stereotyped orthodox Christianity.

Is its success, then, inexplicable? Can we not discover the reasons why the book has achieved this astounding circulation? I think the reasons are not far to seek. In searching for these reasons, perhaps we may find our sermon.

The first and most obvious reason lies in its simplicity and its directness. It is an easy book to read. It requires the minimum of intellectual attention. It is short, simple, plain and familiar. The old texts and the old hymns are touched with a slight glamor of love and the pathos of a single sad story. It deals with obvious problems and applies to the same an easy and apparently obvious solution.

But there is more than this in the book. It is a call to action, a demand at least for sincerity. It is a courteous but clear and prompt reminder that our churches are smitten with the blight of unreality, that the organized piety of the so-called Christian world is paralyzed with insincerity; that the utterances of our pulpits have grown hollow, the affections of the church are largely smothered with the affectations of the church. The success of this book shows that human nature now, as in the time of Jesus, is weary of the make-believes of the Sabbath, the unreal unction that is displayed at the conventional altars of the soul. The success of the book shows that even the unthinking can see the difference between words and actions, between creeds and deeds, and that however entrenched the so-called "orthodox world" may be in and behind what is called its "Christian doctrines," it still has an admiration for that rarer and higher thing—Christian practice—and that however it may fail to embody in life its ideals, it is sufficiently alive to them to love them in a book.

This is one reason why the million and a half of human souls have read this book with avidity.

This explanation of the success of the book may best be understood by just a glance at the contents. an outline of the "argument," if so slender a thread as that upon which these chapters are strung can be called an argument.

We are first introduced to the conventional, successful pastor of the leading church in a prosperous town. We go to church and find ourselves in an eminently respectable company, for to this church belong the editor of the leading paper, the superintendent of the railroad shops, the president of the college, the leading merchant of the town, the rising young physician and the ambitious young author, the young lady who has inherited her million, and in the choir sits the young woman whose voice is the pride of the town and the joy and hope of her foreign masters, under whose tuition her voice was developed. The preacher is just the kind that such a church would want, polished, gracious, sensitive, agreeable, one who could not preach well to a small audience, and one who never trusted himself without notes.

At the close of the sermon on this particular Sunday morning there was an irregularity in the procedure, an unexpected interference and shock. A man, unshaven and unkempt, dusty, worn and shabby, walked to the front and modestly asked to be heard. He said:

> "I am not drunk nor crazy. I am not an ordinary tramp, though I do not know of any teaching of Jesus that makes one kind of tramp less worth saving than another. Do you?"

He then proceeded to tell his simple story. He was a printer by trade. The introduction of the linotype machine had displaced him and he had been wandering from city to city in search of a job. He had come all the way from Philadelphia. His wife had died in a tenement house in New York city, gasping for air and asking God to take the little girl, too. A church member owned the tenement in which the wife died. The little girl was at the time sheltered in the home of a brother printer. There was not much blame, no incredibility, unquestioned sincerity in the man's story. He simply said:

> "There seems to be an awful lot of trouble in the world that somehow would not exist if all the people who sung the hymns went and lived them out."

While he was talking the man fell heavily forward on his face into the aisle. The young physician was in the audience and pronounced it "a case of heart trouble." He was carried home to the minister's house and died before his child reached him. The next Sunday morning's sermon was not of the conventional type, and at the close the minister called for volunteers. Who would promise to try to act as Jesus would act were he in their place, regardless of immediate results, for one year; in other words, that each one should accept as his motto, "What would Jesus do?" and try to live up to an honest answer of that question.

A hundred people or more in the Central Church sooner or later took the pledge. And the book shows how a newspaper editor, the superintendent of the railroad shops, the gifted singer, the inheritor of a million, a college president, the new woman, a club man, a bishop and others did in response to this question.

The editor suppressed the reports of prize fights and gave more room to the virtues and the aspirations of the community. The railroad man resigned rather than be party to gross violence of the inter-state commerce law. The singer did not accept the high salary of the opera troupe, but went down into the slum district and sang with persuasive power the simple songs of Christian faith. The woman who inherited her million gave one-half of it to endow a newspaper that could be kept clean and kept high, a newspaper that was independent of party patronage or of questionable advertisements; and her brother, the "club man," joined his fortune with what was left of her's in rebuilding, according to improved methods, the tenement district where the wretched and degraded lived. The college president took a hand in politics and grappled first hand with the rum power. He fought the saloons at the polls and elsewhere. The

bishop left his fashionable church and took up settlement work. All this in obedience to the simple and obvious precepts, or, more truthfully, the practice of Jesus. The work begun at Raymond spread until it reached the heart of Chicago.

This book gives us an outline program for the minister, the merchant, the editor, the mother, the young woman who has lost her fortune and the man who has been down, according to the simple test of "What would Jesus do?" In a touch-and-go fashion the questions of tobacco, of the saloon, of money, of the hired girl, of the unemployed, are discussed and all included under the inclusive, and, according to the author, the all-adequate question of "Christian discipleship."

Not only the tragedies of poverty, but the tragedies of wealth cast their shadows across this book. The printer tramp falls exhausted after ten months' search for work. The Chicago speculator ended his agony with the bullet as his fortune vanished. There are two love matches in the book, where the lovers come together under the inspirations of a common work in the interest of others. And over one home at least there hangs an ominous cloud of domestic disappointment, if not of infelicity, springing out of the social ambitions that were thwarted and the society adjustments that were interfered with by the man who would not be party to the shady transactions of business and the dark ways of commercial combinations; in short, the man who tried to do business as Jesus would have done it.

Simple as is the philosophy in this book, easy as seem the problems, even this class meeting adjustment of the ills of the world, did drive the Chicago minister out of his pulpit and threatened to split the Nazarene Avenue Church. It did call forth from the honest bishop the confession:

> "Martyrdom is a lost art with us. Our Christianity loves its ease and comfort too well to take up anything so rough and heavy as a cross, and it is quite apparent that the preacher was right when he said that 'the world is suffering from selfishness.'"

I need not further outline the book, which is so available and so easily compassed by all of you. I trust there are two million more readers in store for this book. Its call to action, its demand for sincerity, its appeal to Jesus, are timely. I rejoice in its direct message. It is essentially the message of the Nazarene. It is an honest attempt to bring the Golden Rule down to date, to locate the Good Samaritan in Kansas, to find the Sermon on the Mount in America. It is the old New Testament rebuke to Phariseeism. It is the first century protest against formalism and hypocrisy phrased in nineteenth century terms.

The most hopeful thing about this book is the reception it has received. Not Parson Maxwell's solution, but the million and a half people who are out in search of a solution of the practical problems of the day and have consulted Mr. Sheldon on the way, is the most significant fact concerning this book. This million and a half people, in their eagerness to read this book, have served summons on the ecclesiastics and denominationalists. They are saying in the mute, dumb way in which the multitude speaks, "We cannot gainsay your arguments; we may not disprove your claims. We hear your denominational battle cries and see your sectarian banners flying. It may be well. You may be right in saying that the world is not yet ready to do without them, that society is bettered by them, that communities would degenerate without them and that it is encumbent upon us to continue our allegiance to these sectarian battle flags and the denominational war cries, but the truth must be confessed, that our interest in all these is gone or rapidly going, our enthusiasm is waning and for all the pathos and vehemence of your pleas our hearts are left cold, our souls are unsatisfied and our consciences are weak and need reinforcement." We are tired of your doctrines concerning another world, hungry for the amenities that belong to this world. The God you preach, to which our head may give assent, is waiting for that only evidence to His existence which satisfies, the evidence of a purposeful life, of a practical and a practicing joy in life, a God in man, best represented by the Greeks in that word which has within itself a revelation, "En-Theos," God-in-us, enthusiasm, a divine indwelling.

Having tried to state what I believe to be the secret of the popularity of this book, and at the same time indicate my interest in it, my sermon requires an equally frank study of what I consider the limitations of the book and the disappointing character of the same.

Its first and serious limitation is proven by its very success. Genius does not catch the crowd with its first utterance. The great books never sell by the millions. The solution of any problems that promptly commands a majority is to be distrusted. Sheldon has well diagnosed the case, but his remedy smacks of a "panacea" and all panaceas are to be distrusted. The very simplicity of his remedy is an arraignment of it. He has made plain that which in the nature of things is dark and has made easy that which of all things is most difficult, the reconstruction of a life habit and the reordering of human relationship.

Life is not simple. But if it were and the remedy obvious, our author has begged the question when he has appealed his case to the courts of Jesus. The agonized cry of Rachel Winslow, the gifted singer, is not adequately answered in the book:

> "Who is to decide for me just what Jesus would do in my case? It is a different age. There are many perplexing questions in our civilization that are not mentioned in the teaching of Jesus. How am I to tell what he would do?"

Parson Maxwell's answer shows the limitation of the book when he says, "There is no way that I know of except as we study Jesus through the medium of the Holy Spirit." But has not the Holy Spirit spoken through other minds and hearts? Did not Jesus himself say, "Greater things than these will ye do?" Are there no divine revelations found in the great story of human life written since that dark event on Calvary, nineteen centuries ago? Have not art and science, history, aye, commerce and trade, suggestions to make and contributions to offer? Have they not at least demonstrated that the salvation of the individual, and still more the salvation of the community calls for the development and investment of the whole man? The very recommendation of Sheldon in this book is a part of the blunder of the past—the ignoring of the head in the interest of the heart, the assumption that conscience, at least the sanctified conscience, the saved conscience, is some kind of a holy compass that will always point to the right without consulting that judgment which rests on the experiences not of the individual alone, but of all humanity.

There is not enough in this book to save the reader from sinking again into a sentimental imbecility that is guided by pity rather than by judgment, that mistakes sympathy for justice and elevates giving above living and being. There is perversion and degeneracy in the religious impulse that would confine the soul-satisfying voice of a Rachel Winslow to stilted lines of Watts, the lilting songs of Sankey. They have their place and their function, but the great tone-masters of the world composed music none too high, and the greatest of poets wrote poetry none too profound with which the human voice is to find its maximum power and greatest helpfulness.

The author of "In His Steps" seems to believe that his formula, sincerely adopted by the "Christian Endeavor Societies" and similar forms of religious organizations now existing, will regenerate society and

reconstruct the world. But such reconstruction comes not until the Christian Endeavor Society will outgrow the limitations of its name and its origin. It must call in the expansive help of science; it must seek counsel of the university, join issues with the schoolmaster and the physician.

"What would Jesus do were he in my place" is a question of no significance except on the assumption of his infallible adequacy, of his divine prevision that would be equal to every emergency. If such is the case the question is idle, for I have not such a prevision; I have no such divine guidance.

If, on the other hand, he but brought the maximum of his humanity to bear on the problems of his day, my duty is plainly to bring the maximum of my humanity to bear upon the problems of my day. It is for me to rise above the partial verdict of self-interest, of inherited prejudices, party bias, denominational training, sectarian patriotism, national influence or family conceits and to answer any given question in the fullness of that light that shines out of the whole cycle of human experience, everything achieved by man, everything suffered by the human soul. All the triumphs of poetry, music, architecture, paintiig, sculpture, science, history, are at my service so far as I can compass them.

Of course they include all that is involved in the rugged road from Bethlehem to Calvary. They include the Christly suffering and the messianic hope. They include the beatitudes, parables and the universal prayer, but they come not down in a single stream, but they blend like the waters of many rivers, to make the mighty stream upon whose bosom we now ride.

To bring about the kingdom of good-will and love, which is the commendable object of this little book, needs more than a promise to follow in the footsteps of Jesus, more than individual consecration to do the right when seen; it means a recognition that the individual is not a whole; that he cannot act in and of and for himself. He is a fragment of that greater whole which it is the pride of modern thought to have discovered.

The word "sociology," aye, "socialism," are burdened with a religious message to-day. Society presents itself as an object of study. It is in itself an organism, as Herbert Spencer has shown, with assimilating, distributing and regulating organs. This "body politic" has to be redeemed and renovated. In order to do this we must add to the ethics of Jesus the philosophy of Jefferson, the wisdom of Franklin, the sagacity and courage of Lincoln. Society must heal itself with an ever developing self-consciousness. The lines of its redemption will be many but the methods will all be co-operative.

In striking contrast in every particular to this little book of Mr. Sheldon, "In His Steps," is the work by the newly installed president of Yale University, Arthur Twining Hadley, entitled "Economics." Here is a study of "Public and Private Wealth," "Economic Responsibility," "Competition," "Speculation," "Investment of Capital," "Combination of Capital," "Money," "Wages," "Machinery and Labor," "Co-operation" and "Protective Legislation." All these problems are touched upon; indeed, by implication are solved, in the little book from Kansas. But the very simplicity sought after by the preacher is dreaded by the professor. Says President Hadley: "The simplicity obtained by looking at them from one side only is apt to be secured at the expense of thoroughness, and too often of candor." But Professor Hadley as clearly as Mr. Sheldon sees how the solution of these problems is interfered with by party loyalty, personal interest and traditional standards. President Hadley further says: "We have to deal with a socialism not as the theory of a few visionaries who try to destroy property rights, but as a series of practical measures urged by a large and influential body of men who are engaged in extending the functions of government." But while respectful in his dealing with these, he reminds us that "there are no foundations for the popular belief that these questions are easy to understand if properly presented."

Let Hadley and Sheldon both be heard. We still need to set the clocks of our conscience by that great moral regulator of Nazareth. His vital principles are still prophetic, unrealized and commanding. But we must also stand on the tiptoe of expectancy, recognizing the dawn of a new day and waiting the thrill of a new inspiration that comes from the latest of the sciences, the greatest of the studies—sociology—indeed, a science that Professor Sidgwick in the last number of the "International Journal of Ethics" tells us is so far recognized in no chair in any English university; it is not yet formally included in any academic curriculum; there is no elementary manual of English manufacture by which a student may learn to pass an examination in sociology with the least possible trouble." He adds: "It is otherwise in the United States, where sociology has already both professional chairs and hand-books.

May the United States not belie this auspicious beginning. There may be world significance in the fact that from the prairies of Kansas comes a call to bring religion down from the skies to the earth once more, a call to put religion to work, a call to interpret it in terms of helpfulness rather than in terms of dogma of doctrine or the ecclesiastical organizations that disrupt communities, dissipate the enthusiasms, and divide the energies of society, and that this call is so uttered that it is heard, and God grant that it may be heeded by the hundreds of thousands who talk English across the seas. But let us beware lest we lose our moorings.

Last week Chicago took passing note of the tenth anniversary of the establishment of the Hull House, the fertile mother of a dozen other settlements which are to an encouraging degree an embodied realization of the best inspiration of "In His Steps." But the very word applied to these has in it a menace and limitation. "Settlement!" A settlement suggests immigration into the less favored districts by those more favored. It implies a going away from home in order to do good, and, above all, it is a tardy, needed recognition of the fact that there are cruel wrongs perpetrated in the interest of wealth and of culture; that those who have do not hold an adequate title upon what they have got, and that those who have not are entirely responsible for their poverty, whether it be a physical, social or intellectual poverty, and so these settlements have anticipated Sheldon's book. What he has taught in a book they have demonstrated in life, viz., that it is possible for those who have to ameliorate somewhat the condition of those who have not without impoverishing themselves; on the contrary, by so doing they enrich themselves immeasurably.

But I foresee a time when the word "settlement" will not adequately represent the vitality of this thought or the boundaries of this method. I pray for the time when in Chicago we will realize that all the misery is not across the river or beyond the tracks; that there is need of "centers" of life, radiating thought, feeling, art, literature, morals and religion among those who live on the avenues as well as those who live in the alleys. These "centers," reared in the so-called fashionable districts, will have a harder time of it than those built in the slums. I fear that they will find the way to co-operation and common life a longer one than in the so-called less favored sections.

But you may depend upon it the common life must be found, even here; the co-operation for the higher

good must be realized among the needy rich and the poor that dwell in palaces. Before this can be realized we must come back to find, I think, another fundamental principle, viz., that sociology can never be a substitute for religion, the "science of society" can never render unnecessary the study of the individual soul, the aspiration of the single heart, the development of the individual, or the fasting of the reverence, the hope and the trust of the community. The case now on trial is not that of religion vs. sociology, or sociology vs. the churches, but it is the demand for a religion expressed in terms of sociology, the old hopes put to work for society, the new Jerusalem builded here below, the city of God made identical with the city of Chicago for those who live in Chicago. The old foundations must abide, the foundations of reverence and worship. In some high fashion prayer, ritual and hymn will become again active elements in these centers of life. The religion that will be at the business of life through the working days of the week will find itself at home in these same centers on Sunday, throwing over the entire week the radiance of the ideal, the measureless beauty and the infinite pathos of worship and aspiration.

"In His Steps" is a kindergarten exercise in that course of study and experience that is to last through life. Hadley's book comes later along in the course, but neither are complete in themselves and neither of them form any adequate measure, much less any substitutute for the real inspirations, the unquestioned revelations of life that combine high thinking with great doing, deep study with joyous singing. In other words, both prepare the way for that poesy, prophecy and psalmody which are suggested by the names Homer, Æschylus, David, Dante, Shakespeare, Goethe, Emerson, suggested by that still higher galaxy of names of those who lived not in order to see how much they could get, but who lived to see how much they could give. Thus is the ultimate question for every man and woman to-day, whether they be in the business or in the pulpit, in the home or in the shop. What you get and keep is no measure of your joy or your usefulness to yourself, to your family or to the world, but what you are able to get and give; that is what brings joy to all of these. That never weakens but always strengthens the life of others, that is your measure as a man of business; that is your measure as a father or a mother; that is the measure of the church and that is the measure of religion.

Faith.

Thou Power, that beyond the wind
Rulest, to thee I am resigned.
My child from me is snatched away;
She vanished at the peer of day.
Yet I discern with clearer brow
A high indulgence in the blow,
Light in the storm that o'er me broke,
A special kindness in the stroke,
A gentleness behind the Law,
A sweetness following on the awe.
Shall I forget that noonday hour,
When as upon some favorite flower
A deep and tingling bliss was shed,
A thrilling peace from overhead?
I had not known it since my birth,
I shall not know it more on earth,
But now I may not sin, nor err,
For fear of ever losing her.
Though reeling from my thunder-blow,
Though blinded by the lightning low,
I stagger back to dismal life,
And mix myself with mortal strife,
Thy judgment still to me is sweet;
I feel, I feel, that we shall meet.

—From Stephen Philip's "Poems"

The Sunday School.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

III.

THE WISDOM OF JESUS THE SON OF SIRACH, OR ECCLESIASTICUS.

MEMORY TEXT:

Look at the generations of old, and see who did ever put his trust in the Lord, and was ashamed?—II. 10.

This book was written during the Persian ascendancy, which extended from the sixth to the fourth century, B. C. This period gave birth to the books of Chronicles, Ezra, Nehemiah, Haggai, Zechariah, Malachi and Joel, but of the Apocryphal books this one of "Jesus the son of Sirach" is the only one we can place here with certainty. It is found in the Septuagint, the Greek version, made in Alexandria in the third century, B. C., and so called because of the seventy-two alleged translators. In the Vulgate, the Latin version, made about the fifth century after Christ, it appears under the name of "Ecclesiasticus," the Latin equivalent of the term "Ecclesiastes," which we have in the Bible. It was called "Ecclesiasticus" because the Latin fathers made a distinction between canonical and ecclesiastical writings. But in order to understand this we must empty our minds of the present meaning of the word "ecclesiastical." "Canon" means the regular, the established. At this time they were already beginning to say "the holy scripture, the revelation of the father." They were beginning to quote from the prophets as authoritative and final in much the same spirit as that in which one of our lawyers will quote confidently and conclusively from Judge Marshall, Judge Story or some other one of the great judges who lived some fifty years or more ago. They quote from them more confidently than from Chief Justice Fuller, who, it may turn out, knows more than the elder judges did, because the others have the authority of age.

Now there is an element which I think exceedingly interesting that entered into what is called "the making of the canon." At the time the Septuagint was made the mere fact that Isaiah or Jeremiah "had said it" was conclusive, and in the estimation of the people of that time the age of the prophets had come to an end somewhere about the time of the return of the exiles from Babylon. It was revelation all the way down to Babylon, and the literature was canonical if it added to the test of antiquity that of being written in Hebrew. When they found good things almost the same, but not written by any of the fathers, and not found in Hebrew, they said: "This is not canonical, but it is so very good it is ecclesiastical." That is, "It is good for use in our churches," "It is good scripture, but not authoritative." It was considered good for admonition and reproof, and so it was used in the Catholic church and is used in the Episcopal church to-day as scripture lessons, and it will do to take a text from it if you are going to teach an ethical lesson, but it is of no use if you want to establish a doctrine. Until very recently the entire book of Ecclesiasticus was read in the Episcopal church once a year; perhaps two-thirds of it is still used for scripture readings and it has proved itself very rich for liturgical uses. The Episcopal church to-day takes about the same view that the Hebrews took of it in the third century B. C. It doubtless commanded the respect of the rabbis and was regarded as a literary treasure among the Jews, but it was not "holy scrip-

ture," not revelation, though a large part of it was conceived entirely in the spirit of the Old Testament and the writer was immensely dominated by it. If you like matching texts you can have any amount of fun in matching these with those of the Bible, for you will find, particularly in comparing them with the books of Proverbs, Job, and some parts of the Psalms, that they often rhyme in thought and sometimes in exact phrases. Later along perhaps we shall find that the Book of Ecclesiastes ought to come after this one. It is a later book, poorer in spirit, more deeply smitten with skepticism, more Greek and less Hebrew.

The book of Ecclesiasticus comes in here because it is distinctly Hebraistic. It was written in Jerusalem by one who thoroughly believed in the temple and was very conversant with temple customs, Jewish rites and ceremonies. It is not hard to locate the time. It was written by someone contemporaneous with Simon the Just, or one of the high priests, the son of Onias, or soon after his time; and an alleged grandson of the writer in Alexandria translated the Hebrew into the Greek for the benefit of the Greek Jews. So we have here a Greek translation of the Hebrew that was lost. The old grandfather's words are gone, but the grandson's words remain, and we have them translated into English, and in this revised version we have the latest result of scholarship. The translation is adequate, but the handling is awkward and jumbled, with no respect for topics or natural paragraphing.

The only way to test this book is to read it, and it is easy to understand it if you know the divisions. It is a very considerable book in size, longer, perhaps, than any of the books of the Old Testament, except the book of Job and the Psalms. It contains some exquisite things and some not so high. The prologue of the translator is interesting and the scholars seem to think it altogether valid. The book was evidently written for Greek-speaking Jews, to whom Hebrew was but a dead language.

It was conceived in Jerusalem by an old rabbi learned in the literary treasures. About forty years afterward the grandson, also learned and scholarly, and, loving his grandfather's manuscript, set himself to the task of putting it into Greek, that it might be potent in Alexandria as well as in Jerusalem.

What shall we do with it in Sunday-school? It is a great, rich, noble book of great learning, but it is like a forest; we must pick our trees. They are not all elm trees, nor all pines. There are some basswood trees, but they also are beautiful. We saw in the book of Esdras how the writer had used the nearer historical documents. Here for the first time the scholars say we find the creation legends used, the Adam and Eve stories. The author chooses those which serve his purpose.

The book itself is very interesting and readable. But it shows what the times were. Prophecy was dead. Great motives and principles, such as drove man to self-sacrifice, to brave things, to martyrdom, to rash things for God's sake, we do not find. It is not a book of prophecy, but of practical wisdom, prudential maxims, concerning home, heaven, property, children. We find here the spirit of complacency. Virtue? Yes, because it is not respectable to be unvirtuous. It is prudential ethics. It is not prophecy, inspiration, that makes life glorious and magnificent.

Teach man, that states of native strength possest,
Though very poor, may still be very blest.
—*Oliver Goldsmith.*

God does His business; do yours.—*Amiel.*

The Study Table.

Recent Helps to Bible Study.*

Nothing is a more significant sign of the times than the nature and extent of the Bible books that are being issued from the press in these days. The scholars were never more busy in their Bible studies, but the nature of their studies and the result of their conclusions represent a marked departure from the old-time studies. And the departure is indicated by a growing unity, not only in method, but to an interesting degree in conclusions. The stupendous undertaking of the Polychrome Bible, under the editorship of Prof. Paul Haupt of Johns Hopkins University, and the great though not so great work, represented by the International Critical Commentary, under the joint editorship of Dr. Briggs of New York, Dr. Driver of Oxford and Dr. Plummer of Durham, show that the so-called higher criticism is becoming identical with academic criticism and is increasingly recognized as the conclusion of latest scholarship of whatever school or name it may belong to. Of the new Bible books before us Montefiore's work, as indicated on the title-page, is for "the use of Jewish parents and children." "The Messages of the Bible," an interesting series of twelve books, two of which have already appeared, are edited by Prof. Sanders of Yale and Prof. Kent of Brown, men who are still in the confidence of the orthodox representatives of Christianity, are prepared for the need of the average orthodox reader, and still these title-page distinctions avail but little. The spirit and largely the conclusions in these books, theoretically remote in their constituents, are largely identical.

The second volume of Montefiore's "Bible for Home Reading" (1) more than fulfills the expectations awakened by part one, which appeared two years ago. For home reading it will prove a more attractive volume than the first; indeed, it contains by far the richer elements, for Hebrew literature reached its high-water mark not in the times of Moses, of Solomon, or even Jeremiah, the date of Deuteronomy, but during the life that followed the Jerusalem overthrow. Babylon and Alexandria were perhaps the greatest Jewish literary workshop. In this second part comes the wisdom literature, including the Book of Job, and for the sake of literary unity the editor takes a leap backward through the ages to the books of Amos, Hosea and Isaiah, in order to keep the prophets together. Here also we find the religious tales of Esther and Jonah and a whole section given to the Book of Psalms, which is of itself a great literary and spiritual revelation. The freshest portion of the book, representing as it does the most exciting episode in the history of the Jewish people, is section five, given to the Maccabean uprising, the author wisely ignoring that unjustifiable line that has separated the so-called apocryphal writings from the canonical. Taken altogether, these two volumes form the most attractive interpretation of the Hebrew treasures that we know of. The volumes are as handsome as they are interesting, elegant to the eye as they are refreshing to the mind. The only criticism we care to make is the implied limitation of the title-page found in the phrase,

1. "The Bible for Home Reading, Part II." By C. G. Montefiore. Macmillan Company, London; pp. 799; 5s 6d.

2. "The Message of the Later Prophets," arranged in the order of time, analyzed and freely rendered in paraphrase, by Frank Knight Sanders, Ph. D., and Charles Foster Kent, Ph. D. Charles Scribner's Sons, New York, 1899; pp. 382; $1.25.

3. "Babylonians and Assyrians, Life and Customs." By the Rev. A. H. Sayce, in the "Semitic Series." Charles Scribner's Sons, New York; pp. 266; $1.25.

4. "The Literary Study of the Bible." An account of the leading forms of literature represented in the sacred writings, intended for English readers, by Richard G. Moulton, M. A., Ph. D. Revised and partly rewritten. D. C. Heath & Co., Boston; pp. 569; $2.00.

"for the use of Jewish parents and children." Let the word "Jewish" be omitted and the descriptive phrase will be admirable except in so far as it may imply a limitation, for these volumes will prove as useful to preachers and teachers as to parents and children. Next to the expensive Polychrome, the Bible text here, so far as it is used, is most effectively released from the typographical imprisonment, in which even the revised version is still incarcerated. Let others find the weak spots in these books, for doubtless there are such; we are content with commending them and will be glad if this notice will induce some of our readers to possess and study these volumes.

"The Messages of the Later Prophets" (2) is the second volume in the series of twelve projected by Professors Sanders and Kent. The writer of this notice conducted a course of Sunday-school studies last year through the books of the Old Testament, following Chadwick's chronological order of the same, and he has reason to regret that these books did not appear earlier. They lend themselves admirably to such class work. The paraphrasing of the text offers not only a convenient abbreviation, but furnishes fresh impressions that to many minds it will amount to a new revelation of the beauty and power of the text that has grown threadbare from reiteration without understanding. We shall look with eagerness for the remaining books in this series, which will give us the messages of the "law givers," "the prophetical and priestly historians," "the psalmists," "the sages," "the dramatic poets," "the apocalyptic writers," "Jesus according to the Synoptists," "according to John," "Paul" and "the apostles;" a needed work well begun. May the later volumes not belie the fair promise of the earlier ones.

The volume of Prof. A. H. Sayce on "The Babylonians and Assyrians" (3) belongs in this group only from the fact that it is the first in a "Series of Hand Books in Semitics," which, completed, will contain twelve or thirteen volumes, the editing of which is in charge of James Alexander Craig, Professor of Semitic Language and Literature in the University of Michigan. This book is the plain and easy reading made possible by a master. It lets us into the family life and the business habits of this cousin race, whose story at one time so overlaid the Jewish people with terror, but repaid it with that culture that comes from struggle, travel and complex contact. Here is a book of interesting folk-lore, and the reader will find his mind diligent in instituting a comparison between these Babylonian thoughts and stories and the thoughts and stories of Israel. They, too, like their cousins, rose to the higher plane of spirituality. The author tells us that Bel-Merodach was "the merciful one who raises the dead to life," and he gives us a penitential psalm "that formed a part of the Babylonian Bible long before the age of Abraham." Then the heart of the sinner was wrung with:

"Oh, Lord, my sins are many, my transgressions are great.
* * *
I am in trouble and hiding; I dare not look up.
To my God, the merciful One, I turn myself, I utter my prayer."

Mr. Sayce thinks that this "hymn was used in the Temple of Ur, the birthplace of Abraham:"

"Father, long suffering and full of forgiveness, whose hand upholdeth the life of all mankind!"
First-born, omnipotent, whose heart is immensity, there is none who may fathom it!
In heaven who is supreme? Thou alone, thou art supreme."

In this second greatly enlarged and partly rewritten edition of Professor Moulton's "Literary Study of the Bible" (4) we have another book which belongs in this series, inasmuch as it is a painstaking effort to awaken new interest in the old scripture, a work in which Mr. Moulton himself is so successful as a lecturer in the extension work of the University of Chicago. This solid book of nearly six hundred pages testifies to the patience, versatility and ingenuity of Mr. Moulton's studies, and certainly the book is full of interpretative helps. But as the readers of UNITY have already been reminded in previous notices of his work, he makes the dangerous assumption that literary study is independent of historic criticism and that the Bible treasures can be understood independent of those studies which set the literature in time and place. It does make a difference as to whether the Book of Daniel was written in the time of the captivity or three hundred years later. Indeed, the Bible can be studied as literature only in the light of modern criticism, that recognizes the human environment and the law of limitations. Supernatural revelation is not literature; it is a statute book, a code, all of which is of equal importance, wanting lights and shades. Mr. Moulton does not ignore the conclusions of the higher critics; indeed, in this book, as well as in his attractive edition of the "Bible for Modern Readers," he shows that he has profited by the same and largely accepts their conclusions, but he still maintains that the study must be kept apart and that it is possible to rise to a literary appreciation of the Bible without solving the historical questions involved. But this is not our most serious quarrel with Mr. Moulton in this very suggestive book. As Mr. Chadwick has urged in his review of Mr. Moulton's previous works, in these columns, Mr. Moulton is enamored of labels. His skill in classification and analysis of form leads him into exhaustive and sometimes exhausting details. He loves to find "Sonnets" in the Bible, which have none of the characteristics of sonnets as the word is used out of the Bible. "Rhapsodies" and "Doom Songs," "Anagrams," "Epigrams," "Symbolic Prophecy," etc., etc., may all be descriptive terms of Bible forms, but to study them with a special view as to form is not, perhaps, the quickest way of discovering their power. But this, too, is a helpful book, and one that significantly interprets the movement of thought and the growth of spirit in our day.

The Literary Digest.

The easiest way to get at a summary of the work and thought of the world is to take the "Literary Digest." Each number of this weekly compendium gives us, in the abstract, matters that ought to be known by all the people. In a recent number is presented the substance of a remarkable article on "Sexual Knowledge for the Young," taken from the "International Journal of Ethics." I wish that all parents would read this article. In the same number we are given a summary of the opinions of Professor Hodgson and Minot J. Savage concerning a remarkable spiritualist medium, Mrs. Piper of Arlington Heights, Mass. It will not escape the conviction of the most careful readers that, notwithstanding the apparent indorsement of these men, the subject is still open to a good deal of cross questioning. More mischief comes to the world from the unfinished work of our very able investigators than from the shallow and reckless logic of a more common grade of speculators. Have we yet any testimony from this vast company of spiritualistic seers and mediums that will stand the most persistent investigation? If so, it ought by this time to be known --known beyond question. Spiritualism has been before the world in all ages, and modern spiritualism has had free say for some half century. What has it accomplished? What has it demonstrated? It should have a volume of unquestionable truth by this time.

E. P. P.

The Kingdom of God belongs not to the most enlightened, but to the best; and the best man is the most unselfish man.—*Amiel.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—There is nothing so prolific as kindness.
MON.—That which is most helpful for my fellowmen is that which is most central in myself at my best—kindness.
TUES.—Every experiment we make in living together, the clearer we see that we must live for each other.
WED.—Kindness is the most powerful curative and preventive agent in the world.
THURS.—Bring in the love and prevent sin; increase kindness and enlarge the inner life!
FRI.—A kind and sympathetic person radiates influences that make the atmosphere of the home life-giving.
SAT.—The quickest way to make men brutish is to treat them brutally.

—*Joseph H. Crooker, in "The Supremacy of Kindness."*

Seeds to Plant.

She came to me in tears,
Her small hands holding tight
The fragments of a gourd once round and white,
The last of her small store;
What would she do for more?
With sobs she showed me where it fell and broke
Upon the floor.

I gathered up the seeds,
Each such a tiny thing,
"We'll plant them," so I told her, "in the spring,
And you shall watch them grow
And, sweetheart, do you know?
There'll be no end of nice, round gourds for you
Before the snow."

The child was comforted,
And went back to her play;
She'd learned the lesson well; that very day
She brought me her tin sheep:
"Let's find the seeds to keep,
And plant, and make them grow for me," she begged,
My wee Bopeep!

—*Gazelle Stevens Shar.*

Our Glory-Bush.

We have a beautiful view from our sitting-room windows all the year through that would rest the eye and heart of many a weary city friend. To be sure, you have the parks, all so finely laid out, but they are made by man, and kept in order by a force of hired help.

Our meadow across the road and the mountains beyond are God's handiwork, and he holds the ever-changing scenes in the hollow of his hand.

Very early in the spring the delicate track of green through the center of this brown meadow shows where the cowslips, along the course of the narrow brook, are responding to the first warmth of spring. A narrow, ribbon-like line of green upon a background of dry brown meadow land; day by day the line widens and brightens; the green grass begins to peep through the stubble; soon the meadow is glorious in its carpet of green and the blossoming cowslips resemble a yellow ribbon winding two hundred feet upon this green background. It may take from the poetry to mention that at this time I don my rubbers, tuck up my skirts and go bravely down into these lowlands for a basket of cowslip greens for our dinner. Oh, how good they taste, with a few of the last vegetables from our winter's supply in the cellar, and some parsnips from the garden behind the house, where they have lain all winter, gathering sweetness from Mother Earth.

Surely, no vegetable from a city market can compare with these that form our springtime "boiled dinner." A bunch of the fragrant yellow blossoms I gather to brighten our dinner table, together with some soft, dove-colored pussy willows; these are the only flowers we have so early in the season. In hay time the music of the haymaker is heard as he merrily whets his scythe and glides it in and out among the waving grass. Loads of fragrant hay are taken to the owner's barn. There is no hay so sweet as that which comes from the meadow.

The real glory and beauty of this view comes in September, when the first bright tints appear—harbinger of the brilliancy of foliage, for which New Hampshire is celebrated. I think no where in the world can a finer display of autumn scenery be seen than in our Granite State. The clumps of trees, dotted here and there upon the meadow, take on a pale yellow tint, while near by is a crimson maple, standing out in vivid relief against a background of dark green hemlock, in the woodland beyond. There is real pleasure in watching the ever-changing foliage. On hilltop and roadside the view is grand. The woods seem ablaze with color and every shrub vies with the neighboring bush to surpass in gorgeousness. Beyond, the mountains stand out in bold relief against the sky, Kearsarge rearing his grand old form above the rest. Over our cottage the five noble maples bend lovingly, all gay in yellow and red. We have a "Glory-bush" not only in the meadow across the way, but every way our eyes turn they are gladdened by glory-bushes of every size and hue.

Now the dull, gray days come that precede the annual fall rains, the wind howls around the northeast corner of the farm buildings and we hover about the open fire of white birchwood, while the storm rages and howls outside, beating the bright leaves from the trees and carpeting the earth with a Persian rug, in nature's own bright shades.

When the storm is passed the meadow is shorn of its glory and only a dull, reddish brown is left on the oak trees, with here and there a yellow birch. The noble, dark, rich, green of the hemlock and pine remains. These trees are our winter friends. The other trees reach out their bare arms and pencil their delicate limbs against the sky.

Nature is going to sleep as soon as we have had our "squaw winter" and our week of beautiful "Indian summer;" then she will sleep until another spring, when we shall watch again for the cowslips, pussy willows, and, in God's good time, the "Glory-Bush."

Hopkinton, N. H. SARAH M. BAILEY.

The Heart of the Woods.

Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone
Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.

—*Margaret E. Sangster.*

Nothing Easy.

I received a letter from a lad asking me to find him an easy berth. To this I replied, "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer nor a soldier nor a sailor; don't work, don't study, don't think. None of these are easy. Oh, my son! You have come into a hard world. I know of only one easy place in it, and that is in the grave."—*Henry Ward Beecher.*

UNITY

PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
3939 Langley Avenue, Chicago.

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

EDITORS.
JENKIN LLOYD JONES,
WILLIAM KENT.

ASSISTANT EDITORS.
EDITH LACKERSTEEN. ELLEN T. LEONARD.
FREDERICK W. BURLINGHAM.

ASSOCIATE EDITORS.

Hiram W. Thomas.	Jane Addams,	John W. Chadwick,
Caroline Bartlett Crane.	Emil G. Hirsch,	E. P. Powell,
Oscar L. Triggs.	R. A. White,	Joseph Stolz,
E. Hanford Henderson.	Frederick Starr.	E. Burritt Smith.

The Field.

"The World is my Country; to do good is my Religion."

Illinois.—Illinois has much to be ashamed of in its politics. The state administration is the humiliation of its citizens. It is a pleasure then to note the figures in a recent bulletin that say that the "State University at Champaign has grown in 10 years from an attendance of four hundred and twenty-nine to an attendance of two thousand, two hundred and fifty." Carroll D. Wright, United States labor commissioner, is giving a course of three lectures this month to these students, the topics of which are: 1. "Strikes and Lock-outs." 2. "The Philosophy of Industrial Combination." 3. "Is There any Solution of the Labor Question?"

Union of Liberal Sunday-Schools.—At the November meeting of this organization, to be held November 14 at the Church of the Messiah, the speaker of the evening will be Rev. J. T. Sunderland, formerly of Ann Arbor. Both Mr. and Mrs. Sunderland have attracted considerable attention by the success of the Bible-study work in their Sunday-schools, much of which was not along the old and beaten paths, hence Mr. Sunderland's address on "How to Study the Bible," will be eagerly looked forward to by those within reach of the meeting place. As usual, supper will be served to the visiting Sunday-school workers at 6:15, and the address of the evening will be given at 7:30, with an hour following it devoted to a general discussion.

Municipal Art.—This is the new phrase that rises on the horizon of the better day. The great cities are beginning to realize that the city beautiful is the city ethical, and, what is more to the point to many minds, the city prosperous. One of the leading apostles of this new reform is Professor George Kriehn of the Leland Stanford University, who is now in Chicago organizing and agitating in the interest of beauty. We commend him to the lecture committees and pastors outside of Chicago. The following course of illustrated lectures ought to do much for any community. Professor Kriehn can be reached by addressing him at No. 53 Fifty-third street.

I. "What Municipal Art Means to a City."
II. "Civic Art in Italy."
III. "How Paris Was Made Beautiful."
IV. "Lessons from German Cities."
V. "Municipal Art in America."

Chicago.—Last Sunday Dr. Thomas celebrated his thirtieth anniversary in the ministry and the twentieth anniversary of the People's Church. The house was crowded. The papers gave generous notice of the same. Dr. Thomas has lived through a generation of opposition and distrust and has seen the heresy that expelled him become the message and the mission of the leaders of orthodoxy. * * * "The Cause," the organ of the Chicago Ethical Society, for November, is full of evidences of high thought and good work. The Henry Booth House, now in charge of Miss Mary S. Tenney, seems to be finding a special field of usefulness in organizing children into clubs and classes. The children in the neighborhood of Fourteenth place fall into groups, in accordance with a certain law within themselves for leadership. There is also sloyd work, manual training, a general dramatic club, a library, "women who are clamoring for some one to teach them to make over old garments for their children." There is no settlement center in Chicago more favorably situated for usefulness and more worthy of contributions, which it is glad to receive in sums large or small. Doubtless any contributions sent to Mr. Salter, care Liberal Ethical Society, Steinway Hall, would go straight to the work it is designed for. * * * The "Inter-parochial Studies of the Blank Leaf between the Old and New Testaments, announced in our last issue, begins on Friday night of this week at All Souls Church, Dr. Hirsch giving the opening address. All are cordially invited.

PIANOS

EASY PAYMENTS.

It is easy to obtain a piano our way. Where no dealer sells them, we will send a piano for a small cash payment, balance in monthly payments. Three years' time to complete purchase if desired. We would like to explain our method. Will send piano guaranteeing satisfaction, or piano may be returned to us at our expense for railway freights both ways. Our CATALOGUE, FREE for the asking, tells all about them. Special prices and full information, if you write.

IVERS & POND PIANO CO.,
110 Boylston St., Boston, Mass.

Books Received.

From T. Y. Crowell & Co., New York and Boston: "His Mother's Portrait," by Mark Guy Pearse. pp. 38. 35 cents.

"How Mr. Rhodda Broke the Spell," by Mark Guy Pearse. pp. 37. 35 cents.

"Every Living Creature or Heart-Training Through the Animal World," by Ralph Waldo Trine. pp. 40. 35 cents.

"Miriam," by Gustav Kobbé. pp. 54. 35 cents.

"To Whom Much is Given," by Lucia Ames Mead. pp. 45. 35 cents.

"Character-Building Thought-Power," by Ralph Waldo Trine. pp. 30. 35 cents.

"Helps for Ambitious Boys," by William Drysdale. Illustrated. pp. 439. $1.50.

"The Theology of Civilization," by Charles F. Dole. pp. 256. $1.

"Omega Et Alpha," by Greville D Arville. D. P. Elder and Morgan Shephard, publishers, San Francisco.

"Dorothy and Her Friends," by Ellen Olney Kirk, Houghton, Mifflin & Co., publishers, Boston and New York. $1.25.

From Small, Maynard & Co., Boston: "The Beacon Biographies," Edited by M. A. De Wolfe Howe. Nathaniel Hawthorne," by Annie Fields. pp. 136.

"Lyrics of Brotherhood," by Richard Burton. pp. 75. $1.

"Things as They Are," by Bolton Hall. pp. 293. $1.25.

"Little Beasts of Field and Wood," by William Everett Cram. pp. 261. $1.25.

"Walt Whitman." Two Addresses, by William Mackintire Salter. Philadelphia: S. Burns Weston. 25 cents.

"Mother Goose." With 25 Pictures, by F. Opper, Philadelphia: J. B. Lippincott.

Now Ready in Pamphlet Form

THE STORY OF THE BIBLE

From the Standpoint of

MODERN SCHOLARSHIP.

The Nine Lectures by W. L. Sheldon which attracted such wide attention in these columns during the months of July and August.

TOPICS DISCUSSED.

1. The English Bible.
2. The Original Bible.
3. Bible and History.
4. Bible and Prophecy.
5. Beliefs About God.
6. Messianic Expectations.
7. The Time of Jesus and the Influences of Jesus on His Time.
8. How the New Testament Grew.
9. The Bible as Poetry and Literature. A Review.

Of the many commendatory words received from the READERS OF UNITY, the following are typical:

From St. Anthony Park, Minn.:

"I take this opportunity of assuring you of the great pleasure and satisfaction I have had from the series of lectures on the Bible this summer. I hope we shall have more of the same kind. They are greatly needed."

From Cedar Rapids, Iowa:

"Wherever the Unity has carried them, I think these lectures must have made a very favorable impression and that many would like to have them in a more permanent form. They present the subject in a very pleasing manner and the simple directness of Mr. Sheldon in this age of extravagant and stilted expression is very gratifying."

From Manchester, N. H.:

"I find myself much interested in the lectures on the history of the Bible, and having read the third one write to ask you to put aside for me copies of Unity containing them until such date as I shall remit their price. If I could have had these lectures sixty or seventy years ago they would have saved some hard thinking."

Neat pamphlet of 184 pages; paper covers; sent postpaid on receipt of price, 30 cents.

Published by THE UNITY PUBLISHING COMPANY, 3939 Langley Ave., Chicago.

SEND NO MONEY WITH YOUR ORDER, cut this ad. out and send to us and we will send you OUR HIGH GRADE DROP CABINET BURDICK SEWING MACHINE by freight, C. O. D. subject to examination. You can examine it at your nearest freight depot and if found perfectly satisfactory, exactly as represented, equal to machines others sell as high as $60.00, and THE GREATEST BARGAIN YOU EVER HEARD OF, pay your freight agent our **Special Offer Price $15.50** and freight charges. Machine weighs 120 pounds and the freight will average 75 cents for each 500 miles. GIVE IT THREE MONTHS' TRIAL in your own home, and we will return your $15.50 any day you are not satisfied. We sell different makes and grades of Sewing Machines at $8.50, $10.00, $11.00, $12.00 and up, all fully described in our Free Sewing Machine Catalogue, but $15.50 for this DROP DESK CABINET BURDICK is the greatest value ever offered by any house.

This illustration shows the machine open, ready for use.

BEWARE OF IMITATIONS by unknown concerns who copy our advertisements, offering unknown machines under various names, with various inducements. Write some friend in Chicago and learn who are reliable and who are not.

THE BURDICK has every MODERN IMPROVEMENT, EVERY GOOD POINT OF EVERY HIGH GRADE MACHINE MADE, WITH THE DEFECTS OF NONE. Made by the best makers in America, from the best material money can buy.

This shows the machine closed to be used as a center table, stand or desk.

SOLID QUARTER SAWED OAK DROP DESK CABINET, piano polished. One illustration shows machine closed (head dropping from sight) to be used as a center table, stand or desk; the other open with full length table and head in place for sewing. 4 fancy drawers, latest 1899 skeleton frame, carved, paneled, embossed and decorated cabinet finish, finest nickel drawer pulls, rests on four casters, adjustable treadle, genuine Smyth iron stand. Finest large High Arm head, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension liberator, improved loose wheel, adjustable pressure foot, improved shuttle carrier, patent needle bar, patent dress guard, head is handsomely decorated and ornamented and beautifully nickel trimmed. **GUARANTEED** the lightest running, most durable and nearest noiseless machine made. Every known attachment is furnished and our Free Instruction Book tells just how anyone can run it and do either plain or any kind of fancy work. A 20-Years' Binding Guarantee is sent with every machine. **IT COSTS YOU NOTHING** to see and examine this machine, compare it with those your storekeeper sells at $40.00 to $60.00, and then if convinced that you are saving $25.00 to $40.00, pay your freight agent the $15.50. WE TO RETURN YOUR $15.50 if at any time within three months you say you are not satisfied. ORDER TO-DAY. DON'T DELAY. (Sears, Roebuck & Co. are thoroughly reliable.

Address, SEARS, ROEBUCK & CO. (Inc.) Chicago, Ill.

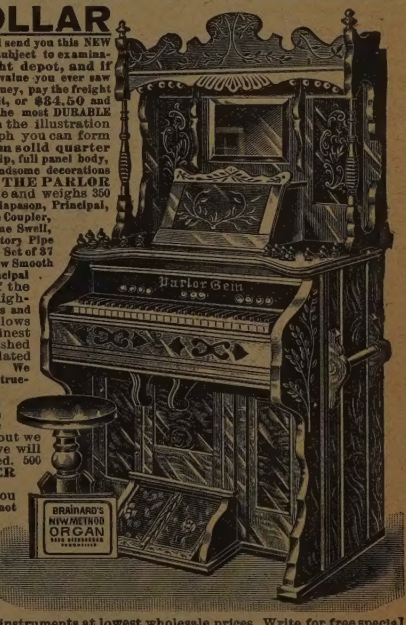
TEN CENT PAMPHLETS BY JENKIN LLOYD JONES.

No Sex in Crime. Great Hopes for Great Souls.
The Intellectual Life. The Selfishness of Grief.
Death as a Friend. The Dual Mystery.

HELPS FOR STUDY CLASSES.

Ten Great Novels, 10 cents. Ten Noble Poems, 25 cents.

SEND US ONE DOLLAR Cut this ad. out and send to us with $1.00, and we will send you this NEW IMPROVED PARLOR GEM ORGAN, by freight C. O. D., subject to examination. You can examine it at your nearest freight depot, and if you find it exactly as represented, the greatest value you ever saw and far better than organs advertised by others at more money, pay the freight agent **OUR PRICE $35.50**, less the $1.00 deposit, or $34.50 and freight charges. **THE PARLOR GEM** is one of the most DURABLE AND SWEETEST TONED instruments ever made. From the illustration shown, which is engraved direct from a photograph you can form some idea of its beautiful appearance. Made from solid quarter sawed oak or walnut as desired, perforated key slip, full panel body, beautiful marquetry design panels and many other handsome decorations and ornaments, making it the VERY LATEST STYLE. **THE PARLOR GEM** is 6 feet high, 42 inches long, 23 inches wide and weighs 350 pounds. Contains 5 octaves, 11 stops, as follows: Diapason, Principal, Dulciana, Melodia, Celeste, Cremona, Bass Coupler, Treble Coupler, Diapason Forte and Vox Humana; 2 Octave Couplers, 1 Tone Swell, 1 Grand Organ Swell, 4 Sets of Orchestral Toned Resonator Pipe Quality Reeds, 1 Set of 37 Pure Sweet Melodia Reeds, 1 Set of 37 Charmingly Brilliant Celeste Reeds, 1 Set of 24 Rich Mellow Smooth Diapason Reeds, 1 Set of Pleasing Soft Melodious Principal Reeds. **THE PARLOR GEM** action consists of the Celebrated Newell Reeds, which are only used in the highest grade instruments; fitted with Hammond Couplers and Vox Humana, also best Dolge felts, leathers, etc., bellows of the best rubber cloth, 3-ply bellows stock and finest leather in valves. **THE PARLOR GEM** is furnished with a 10x14 beveled plate French mirror, nickel plated pedal frames, and every modern improvement. We furnish free a handsome organ stool and the best organ instruction book published.



GUARANTEED 25 YEARS. With every PARLOR GEM ORGAN we issue a written binding 25-year guarantee, by the terms and conditions of which if any part gives out we repair it free of charge. Try it one month and we will refund your money if you are not perfectly satisfied. 500 of these organs will be sold at **$35.50.** ORDER AT ONCE. DON'T DELAY.

OUR RELIABILITY IS ESTABLISHED If you have not dealt with us ask your neighbor about us, write the publisher of this paper or Metropolitan National Bank, or Corn Nat. Bank, of Chicago; or German Exchange Bank, New York; or any railroad or express company in Chicago. We have a capital of over $700,000.00, occupy entire one of the largest business blocks in Chicago, and employ nearly 2,000 people in our own building. WE SELL ORGANS AT $22.00 and up; PIANOS, $115.00 and up; also everything in musical instruments at lowest wholesale prices. Write for free special organ, piano and musical instrument catalogue. Address, (Sears, Roebuck & Co. are thoroughly reliable.

SEARS, ROEBUCK & CO. (Inc.), Fulton, Desplaines and Wayman Sts., CHICAGO, ILL.

The Jones Umbrella "Roof"

Cover Your Own Umbrella

Don't throw away your old one—make it new for $1.00. Re-covering only takes one minute. No sewing. A clumsy man can do it as well as a clever woman.

TEN DAYS' FREE TRIAL. Send us $1 and we will mail you, PREPAID, a Union Twilled Silk, 26-inch "Adjustable Roof" (28-inch, $1.25; 30-inch, $1.50). If the "Roof" is not all you expected, or hoped for, return AT OUR EXPENSE and get your money back by return mail—no questions asked.

WHAT TO DO.—Take the measure (in inches, of your old umbrella. Count the number of outside ribs. State if the center rod is of steel or wood. Full instructions for putting on the cover will be sent with all orders. Our special price list of different sizes and qualities mailed on request. Send for our *free* book "Umbrella Economy" anyway. Your umbrella will wear out *some day* and you will be glad that you know about

THE JONES-MULLEN CO., 396-398 Broadway, New York.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

New England CONSERVATORY OF MUSIC
The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution. *George W. Chadwick, Musical Director.* Pupils received at any time. For prospectus address FRANK W. HALE, General Manager, Boston, Mass.

$2.75 BOX RAIN COAT

A REGULAR $5.00 WATERPROOF MACKINTOSH for **$2.75** **SEND NO MONEY.** Cut this ad. out and send to us, state your height and weight, state number of inches around body at breast, taken over vest under coat, close up under arms, and we will send you this coat by express, C.O.D., subject to examination. Examine and try it on at your nearest express office, and if found exactly as represented and the most wonderful value you ever saw or heard of, and equal to any coat you can buy for $5.00, pay the express agent OUR SPECIAL OFFER PRICE, **$2.75,** and express charges.

THIS MACKINTOSH is latest 1900 style, easy fitting, made from heavy waterproof, tan color, genuine Davis Covert Cloth; full length, double breasted, Sager velvet collar, fancy plaid lining, waterproof sewed seams. Suitable for both Rain or Overcoat, and guaranteed GREATEST VALUE ever offered by us or any other house. For Free Cloth Samples of Men's Mackintoshes up to $5.00, and Made-to-Measure Suits and Overcoats at from $5.00 to $10.00, write for FREE SAMPLE BOOK No. 90E. Address,

SEARS, ROEBUCK & Co. (Inc.) CHICAGO.
(Sears, Roebuck & Co. are thoroughly reliable.)

Excellent Fall Fishing and Hunting

In Northern Wisconsin, Michigan and Minnesota, reached via the Northwestern Line. Low rate tourist tickets on sale with favorable return limits. Best of train service. For tickets and descriptive pamphlet, apply to W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

TWO FAST TRAINS

Completely equipped with Sleeping, Dining and Cafe Parlor Cars leave Chicago daily via. Wisconsin Central Lines for St. Paul, Minneapolis, Ashland and Duluth. Complete information can be obtained from your nearest ticket agent.

JAS. C. POND, Gen'l Pass. Agt., Milwaukee, Wis.

FASTER THAN EVER TO CALIFORNIA.

The Overland Limited, Chicago, Union Pacific & Northwestern Line, leaves 6:30 p. m. daily, arrives San Francisco afternoon third day, and Los Angeles next morning. No change of cars. The best of everything. The Pacific Express leaves 10:30 p. m. daily. Tourist sleepers every day and personally conducted excursions every Thursday. Ticket offices, 193 Clark street and Wells street station.

California in Three Days

Via Chicago, Union Pacific and Northwestern Line. "The Overland Limited" leaves Chicago daily at 6:30 p. m., reaches San Francisco evening of the third day and Los Angeles the next afternoon, no change of cars. all meals in dining cars "a la carte," buffet smoking and library cars, with barber. "Pacific Express" leaves Chicago daily at 10;30 p. m., reaches San Francisco the fourth morning. Through tourist sleeping cars every day in the year between Chicago, California and Oregon. Personally conducted excursions every Thursday. Tourist car rate to San Francisco, Los Angeles and Portland, $6. For tickets, reservations and full particulars apply to W. B. Kniskern, 22 Fifth avenue, Chicago.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO

ILLINOIS CENTRAL
Runs Two Solid Vestibuled Trains Daily

DIAMOND SPECIAL NIGHT TRAIN
DAYLIGHT SPECIAL DAY TRAIN

between Chicago and St. Louis.
Free Reclining Chair Cars, Parlor-Café Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis Reads via Illinois Central Railroad.
It can be obtained of your local ticket agent.
A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

AMERICA'S MOST POPULAR RAILROAD
Chicago & Alton R.R.
PERFECT PASSENGER SERVICE BETWEEN

CHICAGO AND KANSAS CITY.
CHICAGO AND ST. LOUIS.
CHICAGO AND PEORIA.
ST. LOUIS AND KANSAS CITY.

Through Pullman service between Chicago and

HOT SPRINGS, Ark., DENVER, Colo.,
TEXAS, FLORIDA, UTAH,
CALIFORNIA AND OREGON.

If you are contemplating a trip, any portion of which can be made over the Chicago & Alton, it will pay you to write to the undersigned for maps, pamphlets, rates, time tables, etc.

JAMES CHARLTON,
General Passenger and Ticket Agent,
CHICAGO, ILLINOIS.

"BIG FOUR"

THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"
BETWEEN
ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"
BETWEEN
CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"
BETWEEN
CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr. D. B. MARTIN, Gen. Pass. & Tkt. Agt.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.